













## CONTENTS.

Original Articles.	PAGE
THE OUTLOOK. Successful Sunday-schools.—Christian Socialism.	25
Miscellaneous.	
The Everlasting God.—The Duty of the Church to the College.—He Chose this Path for Thee (selected).—THE CONFERENCE.—"The Nun of Kenmare."—An Appeal.—Our Book Table.—Manifesto and Periodicals.—An Experiment Worth Trying.—Advertisements.	27
Editorial.	
Be Your Own Almoner.—A Call to Prayer.—The Results of Wesley's Conversion. EDITORIAL NOTES. PERSONALS. BRIEFLETS. POINTS. New York Letter.	28
The Conference.	
Business Notices, etc.—HERALD Calendar, Church Register, Marriages, Advertisements.	29
The Family.	
Original and Selected Poems.—Thoughts for the Thoughtful.—About Women.—Open Doors.—Thoughts as They Come.—Selected Articles.—Fancy Work Hints.—General Methodist Items. THE LITTLE FOLKS. MISSIONS. Deacons Home in Boston.	30
The Sunday-school.	
OUTLOOKS.—Advertisements.	31
Review of the Week.	
Monday Afternoon Talks, etc., etc.—The Atlantic System. The Gladstonian Victory. Church News, Reading Notices, Advertisements.	32

[Entered at the Post-office, Boston, Mass., as second-class matter.]

## Zion's Herald.

WEDNESDAY, JAN. 23, 1889.

## BE YOUR OWN ALMONER.

If you would make the most of the means you design for charity, distribute them yourself. Your executors may waste them, or fail to carry out your purpose. No one can compass the end in view so well, or with so little waste, as yourself. And then, the satisfaction of seeing the work done with your mortal eyes! Wills are often made in haste. The man has come to the end and must act, without the opportunity for review and revision. If he had assumed the task personally, he would have planned more wisely. In this matter, such men as Daniel Hand, Vanderbilt and Williamson are setting a good example to other benefactors. Do your own giving; and to be sure of the opportunity, do it now!

## A CALL TO PRAYER.

Not the stereotyped and yet awakening cry of the muezzin from the minaret to the Mohammedan worshiper, but a more spontaneous and urgent entreaty to the Christian to pray.

Jan. 31 is the "day of prayer for colleges" and all institutions of learning. Thus early, and with no little pressure of anxiety, attention called to the fact. The urgency of the need and the possibilities for gracious results that may be linked with the day and are, move to earnest words. There are painful indications that our institutions of learning need to be laid on our home and church altars with a renewed sense of burdening entreaty. On our second page will be found a timely article from the pen of Rev. S. J. Herben on "The Duty of the Church to the College." The writer is a student in one of our institutions, a man of mature years and experience, an active participant in Christian work in the pulpit and out of it. His convictions, therefore, are born of experience. The opening sentence is both striking and humiliating: "It is a lamentable fact that there is a marked decadence of real spiritual power among the students of many of our denominational colleges. This is largely true of the colleges under the patronage of the Methodist Church."

Perhaps the best gauge of the spiritual life of the college is the average proportion of men who go out from it to our theological seminaries or our pulpits. Archdeacon Mackay-Smith, in his article on "The Clergy and the Times," in *Harper's* for January, which has deservedly attracted so much favorable attention, writes: "There is at present a somewhat alarming lack of ministerial candidates throughout the country. Both quantity and quality are said to justify anxiety."

This is due very largely to the fact that this, in such marked degree, an age of secular prosperity and ambitions; that this spirit has so largely penetrated the home and the church, that neither are on the alert for young men of gifts and graces for the ministry. It is a painful phenomenon of these strange times, also, that so few of the sons of our ministry are themselves led to look towards this holiest calling. It is, moreover, true that our institutions of learning do not bring the constraining pressure to bear on this line that was so happily and effectively felt in other days.

The entire church should, therefore, be aroused on this subject, and no time is more opportune than in connection with this season of prayer. To this end it is suggested that the ministry lead the way. Let a sermon on Christian education be preached on the next Sabbath in preparation for the observance of the day of prayer. Tell again the fascinating history of Christian education in this country. Show how, with such an eminent spirit of consecration, our institutions of importance were founded in prayer. Trace the revival spirit which has hallowed the entire past history. Speak of the women and men, "born again" in college halls to a life-long work of usefulness. Lay the cause of Christian schools on the church and the home. If not practicable to arrange a day meeting on the "day of prayer for colleges," call the church together in the evening to pray for such an imperative interest.

Pray for the great number of faithful teachers, and especially that in this age of exacting and stimulated culture, the spiritual be in no wise dimmed. The intense aspiration for intellectual development may unconsciously absorb and sway the higher nature. It is in

deed difficult in this era of such sharp competition in the educational realm to keep the desire for moral Christlike-ness dominant. Teachers there are, who count it their chief joy to lead their students into a Christian life and to a deeper consecration. Pray that all instructors of our youth be constrained to such a ministry with the susceptible souls intrusted to their nurture.

Pray for the students, one and all, particularly for those who have gone out from your home church and social circle. If unconvinced, make them special subjects of prayer. Let parents and special friends write to the students in a loving and persuasive spirit. During a season of special revival interest in Amherst College, President Hitchcock found, in many instances, that students had been led to meditation and choice of a Christian life by the words of prayerful interest which had reached them from the home circle.

Remember that the students in our institutions of learning to-day are to shape the thought of our next generation. Bacon said if he would know England's history fifty years hence, he would gaze the thought of its young men. It is the unmistakable test. The men and women in our halls of learning will shape the thought and action of the years of our history that are to come. If genuinely Christian in sentiment and life, then a more blissful future; but if skeptical, agnostic, infidel—ah! then our peculiar spiritual birthright shall have been lost forever. Therefore let not the recurrence of this day and season of prayer be merely a formal event, but let it be the preface to a new chapter of spiritual history in our schools and colleges!

## THE RESULTS OF WESLEY'S CONVERSION.

Though to the secular historian an obscure and comparatively insignificant incident, the conversion of Wesley marks a revolution in Protestant Christendom. The old state of things was passing away; a new condition at this point was entered. Hitherto, operating in harmony with the spirit of the past, Wesley had been a ritualist—devout, earnest, sincere and inquiring, with a mind open to truth and a soul yearning for more intimate fellowship with God, but still living in the outer court, a gentle in temper, seeking qualification by the works of the law rather than the hearing of faith; now, this change of affection and purpose gives new direction and significance to his life. In modern history no event has been more significant and fruitful in results than the "strange warming" in Aldergate Street "about 9 o'clock in the evening," May 24, 1738.

As just intimated, the effect on Wesley himself was notable. It brought to him a new type of religious experience. The legal spirit, which finds the way to pardon and peace only through self-denials, crosses, mortifications and hard services, was replaced by the joyous sense of pardon, the witness of the Spirit to his adoption into the family of God, and the prevalence of perfect trust and love. The life, hitherto overcast, was filled with sunshine and song. Gladness, such as he had never before known, was in the new form of experience. The deliverance from bonds and burdens, the spiritual uplift and clairvoyant sense of the Divine favor, made of him a new man.

The conversion of Wesley led to a re-statement of the doctrinal system of English-speaking Protestantism. The process began with Wesley himself, who in turn passed the problem on to other revisers and reconstructionists. In strictness he was not himself a theologian; he wrought out no theological system for the guidance of his followers; but from the abundant material furnished to his hand, he culled and arranged those doctrines he deemed most suitable to promote experimental and practical religion. He cared less for an ideal than for a working creed; for he wanted a system, not for the closet, but for the pulpit; one which would bear utterance from the house-top and lead men to immediate repentance and faith. But the revolution did not stop with him. The theological re-statement of our day is, to a large extent, the outcome of Wesley's conversion. It deals with the heart as well as the head, a factor imparted into the problem by the transformation in the experience of the great religiousist. To him, the sense of forgiveness, or consciousness of redemption, was the true center of subjective or experimental religion; and this change in the view of subjective, led him and his led others to a re-statement of objective, Christianity. As a result, "those doctrines which minister to life—the Atonement, its freeness and fullness, the immanence of the Divine answer to faith and the direct action of the Spirit at the moment of regeneration—have come forward into prominence. Thus our later and living theology is a theology of the spirit." The conversion of the great Methodist has given us a series of doctrines which can be preached to and understood by the people, and which, as thundered from a thousand pulpits, have shaken the continents with a loud "Alleluia!"

Another result of "the strange warming" was the raising up of a new people. In case no change had occurred in the views of the founder, a new organization, perhaps an earlier Puseyism, devoted to forms and ceremonies, to ritualism, might have gathered about the Oxford leader, but it would not have grown to a great and popular sect. The pietistic club would have been absorbed into the Established Church. With the experimental movement, it was otherwise. The new wine could not be stored in the old bottles. The formalism, the deadness, the devotion to rites and ceremonies in the state organization, were repulsive to the new converts; they could be at home only in a church built on Christ as revealed in

Christian experience. The United Society was a sect of necessary outcome of the Wesleyan revival. The conversion was indispensable, too, as an evangelistic inspiration. Without it there would have been no converts to gather in and house.

No reader of the works of Wesley can fail to notice the modification this new experience produced in his views of church government. The high churchman, emphasizing the three orders and apostolic succession, became in due course the low churchman. The jewel within was the main point; the casket was of value only as a protection to the enclosed treasure. In this matter he came to think that no form of church polity was of divine authorization. In the church, as in the state, men were left free to associate on the principles of affinity found in their natural and gracious tastes and dispositions. That form of organization was best which best met the needs of the hour. With this clue in hand, he set about gathering his people into a great society and giving them a body of rules which has proved the admiration of the Christian world.

The conversion of Wesley begat in him and in those of the wide Christendom whom he has affected, a broad and true catholicity. In the new experience he found the genuine ground and reliable measure of this cardinal virtue. To all God's real children, and not merely to those subscribing to a certain creed, or bound to a certain organization, he extended hearty cheer and the right hand of fellowship. With every soldier of Christ, of whatever name, he wished to form an alliance offensive and defensive. In the wide extension of Christian courtesy in our age, no one can fail to discern the pervasive and salutary influence of John Wesley, who, though dead, yet lives in the institutions he founded and in the persons who have inherited his spirit.

The spirit of evangelism, too, which has characterized the Methodist movement and formed a striking feature in the ecclesiastical institutes he established, owes its origin to the same initial stage in the founder's experience. His has been the revival church. In the older denominations revivals were incidental; in the Methodist they were incidental; in the Methodist they were essential. The church, with its itinerating ministry and compact organization, was built with this end in view. As the flying artillery of the militant host, it was adapted to rapid and effective movement in the field.

Though, in treating a subject so suggestive and fruitful, it is impossible to touch every feature, we must not fail to call attention to the rich evangelical and experimental literature produced by Wesley and his followers, as a result of the new life into which he came. The hymns of the brothers are invaluable. Besides the high artistic qualities it displays, the hymn-book was a body of practical divinity, setting forth the vital and effective doctrines of the new scheme—the glory of Christ, His redemptive work, the operations of the Spirit in applying that redemption in the regeneration and sanctification of the soul. The hymns of the Wesleyans are joyous strains; they catch the spirit of the upper sanctuary and raise the glad halleluiah of free and full salvation. The biographies of the early Methodists are unsurpassed for fervor, richness of experience, and clear exposition of the practical doctrine of Christianity. Read Fletcher, Mrs. Fletcher, Hester Ann Rogers, Bramwell, Stoner, Carvosso, Coke and John Nelson, if you would come to the core of the Gospel.

Finally, it was the experimental life brought out by Wesley's conversion which has tipped the whole church in our century with the missionary flame and borne the message of salvation to the remotest islands of the seas.

## POINTS.

- General Harrison is impenetrable.
- It does not look so much like Blaine.
- Congress is toying with tariff reform.
- There was never a grander opportunity for disinterested statesmanship.
- "Robert Elmore is the echo of an echo."
- Joseph Cook.
- There are two hundred Methodist students at Cornell University.
- The saloon was never so defiant and criminal.
- John Wanamaker distributed \$140,000 among his employees as their share of profits for 1888.
- "It were hell to me if Christ were to be always dishonored by men."
- Moral miracles in the economy of grace should be of every-day occurrence.
- The Pope characterizes the British and Foreign and American Bible Societies as "moral pests."
- "One likes to see the sword-blades strike fire in these days of strong issues."—Principal C. C. Brydson.
- Prof. Park reached his 80th birthday on the 29th day of December last.
- You will have to keep company with yourself forever.
- "Keep a mile away from every form of moral delinquency."—J. Thain Davidson.
- Our next will be the League issue.
- Genuine Christianity implies a conscious transaction of each individual with Christ.
- Full abstract reports of Joseph Cook's lectures will appear in our columns.
- The life of Dr. Durbin, by Rev. J. A. Roche, will be on the market next month.
- Students in the Yale Theological Seminary are engaged in an extensive missionary enterprise.
- "What is that to thee? Follow thou Me."
- Toledo, O., has eleven Methodist churches.
- Dr. Cuyler writes a fascinating article for the *Evangelist* on his 66th birthday.
- Make that stranger glad that he came to your church.
- Your faith will not outrun your fidelity.
- "If all men speak well of you, you are either a laggard or a dolt."—Talmage.
- There is renewed confidence that Stanley will return to tell his heroic story.
- The 13th chapter of 1st Corinthians is a very good standard of sanctification.

—Read Rev. F. B. Graves on "The Nun of Kenmare," page 3.

—If not a revival in your church, why?

## EDITORIAL NOTES.

John M. Phillips. Methodism has buried its most notable layman. For years he stood the very center and support of the vast business interests of the church. No man ever questioned his pre-eminence and integrity. All the great missionary lines of the denomination, as well as all personal matters and details connected therewith, were familiarly in his grasp and under his control. Dr. A. B. Leonard said in the office of the *HERALD*, on the day of his death: "He was more valuable to me than all other men." Chaplain McCabe's representation of him as on guard at the missionary treasury, was as happy a fact as any of all these interests of our Methodism, what the mainmast is to the vessel. There is no proper successor to such a man. Possibly somebody may grow to the place, trust and work, but this is doubtful. In our judgment a vacancy is made that will never be filled.

John M. Phillips was born in Montgomery Co., Ky., March 26, 1820. He died Jan. 15. He was, therefore, 68 years, 9 months and 25 days old. His illness was short—carbuncle on the back of the neck—and from the first he expressed but little confidence that he would recover. For the last days and up to his death he was unconscious, and died at last as easily as the child falls asleep. Mr. Phillips died only a few months ago. A devoted daughter, who ministered with unceasing tenderness to her mother during a long illness, and to her father until she was broken down in health herself, a son who is connected with the Book Concern, and two married daughters, mourn the loss of a loving father.

J. M. Phillips was the son of Rev. William Phillips, who died at the age of 39, while assistant editor of the *Western Christian Advocate* at New York. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to that General Conference. He was the first, and, so far, the only layman elected to the position, but it is hoped that he will not be the last. Since 1879 he has been the treasurer of the Missionary Society, and some ten millions of dollars have passed through his hands in that capacity. In 1884 he made a tour of the missions of Mexico with Bishop Harris, traveling 1,200 miles, and the Mexico Conference made him a lay delegate to the last General Conference. He was the man for contact enterprises as for mail, and such as ally and ally and ally. He was a lay delegate to



The Short Line via Seneca and Indianapolis offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Foldars, or desired information, apply at any Coupon Ticket Office, or address:

**E. ST. JOHN,                      E. A. HOLBROOK**  
Gen'l Manager.                      Gen'l Tkt. & Pass. Agt.  
**CHICAGO, ILL.**



## The Family.

### THE MINISTER'S WIFE.

BY MRS. D. W. ADAMS.

Mothers and maidens contemptuously said,—"The Methodist parson she's promised to wed! Now, she never will have a home in her life; Oh, I do not envy a minister's wife!"

"For to put myself in a domestic care would be likely to give me an uncertain fare, As they never lay by measure below— Their blessings are all in the future, you know."

"Half-died, it may be, with scarce any clothes, And old age will find her in pitiful plight, Tho' she's saying 'tis safe to trust and do right."

"But some will be hasty and sacrifice all To what they consider is their divine call. Mistaken, misled! We are bold now to say We've glad such impressions come not in our way!"

The years flew apace, and our minister went To the critical village where he was sent Before he had chosen the foolish young maid Who had promised to come to the preacher's aid.

Invitations to tea came pouring in fast, The present had quite forgotten the past. Samantans, unmarried, and no longer young, On his words in breathless attention hung.

Each began to bewail his widower's lot— Thinking to be a matrimonial knot— But to their chagrin, soon the gentleman said, 'Twas quite premature, as his wife was not dead! Amherst, Mass.

### AN OLD FRIEND.

#### AN ACROSTIC.

BY CHARLES W. JOHNSON.

Zealous in the cause of right, In the forefront of the fight; Our own Zion's beacon light, Never teaching but the truth, Safely guiding age and youth.

Herald of sweet peace abiding; Ever wrong and error chiding; Real gospel temperance preaching; Always after sinners reaching. Long may you the truth proclaim, Doing good in Jesus' name! Wollaston Heights, Mass.

### FOLDED HANDS.

Pale withered hands, that more than fourscore years Had wrought for others, soothed the hurt of tears, Rocked children's cradles, eased the fever's smart, Dropped balm of love in many an aching heart; Now, stricken, folded, like a rose-leaves pressed, Above the snow and silence of her breast, In mute appeal, they told of labors done, And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept As if an angel's kiss, the while the spirit, Had smoothed the cobweb wrinkles quiet away, And given back the peace of childhood's day. And, on the lips, the faint smile, most said, "None know life's secret but the happy dead." So gazing where she lay we knew that pain And parting could not cleave her soul again.

And we were sure that they who saw her last, In that dim vista which we call the past, Who never knew her old and laid aside, Remembering best the maiden and the bride, Had sprang to greet her with the olden speech, The dear old names no later love can teach, And "Welcome Home," they cried, and grasped her hands; So dwells the Mother in the best of lands.

MARGARET R. SANBORN, in *Christian Intelligencer*.

### THOUGHTS FOR THE THOUGHTFUL.

Do you rightly estimate the importance of to-day? That there are duties to be done to-day which cannot be done to-morrow? This it is that throws so solemn significance into your work. Time for working is short, therefore begin to-day; for the night is coming, in which no man can work.—F. W. Robertson.

He who desires to become a spiritual man must not be taking note of others, and, above all, of their sins, lest he fall into wrath and bitterness, and a judging spirit towards his neighbors. O children, this works such great mischief in a man's soul as it is miserable to think of; therefore, as you love God, shut this evil temper, and turn your eyes full upon yourselves, and see if you cannot discover the same fault in yourselves, either in times past or nowadays.—John Taylor.

Ask God, before you go downstairs, for faith, "the eye of the soul," so that you may walk all day long "as seeing Him who is invisible." When you are tempted to indulge in something wrong—idleness, or carelessness, or selfishness—this will help you to give it up at once, and forsake it; for how can you give way to it when your eye meets His? When something makes you afraid, this will make you brave and peaceful; for how can you fear anything when your God is so near?—Frances Ridley Hauger.

Lord, I have laid my heart upon Thy altar, But I cannot get the word to burn; It hardly flames as I begin to falter, And to the dark return.

Old sin, or night-fallen dew, has dampened the fuel; In vain my breath would flame growth from the coal; Yet, as for every poor attempt's renewal, To Thee ascend the smoke.

'Tis all I have—smoke, failure, foiled endeavor, Coldness and doubt and pained lack; Such as I have I send Thee, Perfect Gift— Send Thou Thy lightning bolt.—George Macdonald.

The following story is told of the great German scholar, Bengel. One of his pupils wished to know how Bengel prayed. He thought if he could only hear him pray, it would be a lesson of life-long value, so he secretly watched him during an evening. For hours, the old saint turned over the leaves of his Bible in holy meditation and study. At last he folded his arms over the open book, and looking up, said: "Lord Jesus, Thou knowest me; we are on the same old terms, and so he fell asleep. Why should not prayer be with each one of us sweet and restful communion with our great, invisible Friend?—Rev. Edward Judson.

Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret, which is either its thorn or its star. Everywhere grief, hope, comedy, tragedy; even under the petrification of old age, and in the twisted forms of fossils, we may discover the agitations and tortures of youth. This thought, is the magic wand of poets and preachers; it strips the scales from our earthly eyes, and gives us a clear view into human life; it opens to the ear a world of unknown melodies, and makes us understand the thousand languages of nature.—Amiel.

The Christian man, like St. Paul, be quite content to stay here as long as God places him here, to serve (if he may happily serve) his brethren; but are there many Christians who can help feeling that to depart and to be with Christ, to enter that new heaven and that new

earth, would be far, far better? For life, too, at its best, has a crack in it. Somehow, the perfect man is imperfect, the most innocent man has his weak point. The infant Achilles in the Greek legend is dipped in the waters of the Styx, and the touch of the wave makes him invulnerable; but the water has not touched the heel by which his mother held him, and to that vulnerable heel the deathful arrow finds its way. Siegfried, in the "Nibelungen Lied," bathes in the dragon's blood, and it has made him, too, invulnerable; but, unknown to him, a lime-tree leaf has fluttered down upon his back, and into the vital spot, where the blood has not touched his skin, the murderer's dagger smites. Everything in the Icelandic Saga has sworn not to injure Balder, the brightest and most beloved of all the Northern gods, but the insignificant mistletoe has not been asked to take the oath, and by the mistletoe he dies. These are the dim, sad allegories by which the world indicates that even the happiest man cannot be all happy, nor the most invincible altogether safe, nor the best altogether good. Whatever may be the blessings which God has given to us in life—and to the poorest of us He has given, if not more than we desire, far, far more than we deserve—yet is there one among us all who must not yearn for the new heaven and the new earth; for the treasures which neither moth nor rust corrupt, nor thieves break arrow and steal. For the privilege of the invulnerable and undefiled, and that fade not away?—F. W. Farrar, D. D., F. R. S.

### OPEN DOORS.

BY OLIVER R. PANA.

UPSTAIRS and downstairs, from parlor to kitchen, from dining-room and china-closet to pantry and cellar, went little Mrs. Keeler that bright October morning, with a song on her lips, a smile in her eyes, a psalm of thanksgiving in her heart. Into her life had come just now a Guest, dear and divine. Thirty years he had waited at the bolted door of her heart—a heart warm and free and tender to all beside him; and now, within but a few weeks, he had been knocking a little more importunately, pleading more irresistibly, this patient, compassionate Saviour!

And now the bars were down. Last night, at the prayer-meeting, the last barrier was withdrawn, and the Presence whose warmth she had felt, whose dawning light she had seen in blissful glimpses day by day as little by little she had been yielding, came in and abode, with exultant peace. She could not keep silent then. She had to speak. And the words that came to her lips were Bible words: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And, after two or three hushed breaths, as the new voice broke in upon the prayerful stillness—a moment to still the throbbing of her own wildly-beating heart—"The Lord is my strength and my song. He also is become my salvation."

It was of the former verse she was thinking as she went and fro about her work this morning. It told the whole story of her Lord's coming to her, of her coming to Him. It had been so simple, after all—just opening the door! It was open, now.

Perhaps that was the reason why, with that instinctive spelling out of spiritual impulses in material and trivial things that we are often conscious of, she was setting wide every door and window that she came near. Indeed, the glorious October day, with its life-giving sunshine, its strong, sweet winds, was excuse enough for that. And air and sunshine creeping in at her invitation, made the cozy little rooms more inviting than ever. She was singing to herself as she flitted about, just we snatches of song, two or three lines of a hymn, a bit from some favorite poem, crooned over and over. Now it was,—

"Knocking, knocking, who is there?" Now two lines from Whittier, in a kind of rhythmic improvisation:—

"And all the windows of my soul, I open to the day!"

And now, in an odd, musical monotone, she was chanting:—

"Look up, and not down, Look up, and not down; Look out, and not in, Look out, and not in; And lend a helping hand!"

She sat down in her favorite chair in one of her sunniest windows to rest a moment; and, still crooning the quaint measure to herself, took up her Bible. It had increased in value and interest a thousand-fold in this little while. She turned now to Revelation, to the third chapter, and that wonderful twentieth verse: "Behold, I stand at the door and knock."

The song broke off as she scanned the page. She read the chapter through, and sat soberly thinking, the book still in her hand. And as she shut it up, the last words she saw were of an earlier verse in the same chapter: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Another open door? Or was it the same? She had been wondering, half fancifully, yet most reverently following out the analogy, if having opened the heart-portal to this Friend of friends, one must shut it close and bolt it, as it were, to keep Him there. "But I couldn't believe He wanted us to do that," she mused. "And now here is this other verse! And if we shut the door, and live shut-up, hard, gloomy, unsympathetic, unhelpful, selfish lives—why, that would be disobeying His own commandments. And if we didn't keep the doors open, how could any one see that He was in our heart, making it light and warm and glad? No, He must want the door kept open, and our thoughts going out and in all the time, bringing and carrying. I suppose every one can help a little, though some of us can do only a very little. But maybe it isn't so much what we can do, or give, as keeping open the doors, and letting Him be there within. He can give, and do, and be! And He will show me how!"

She looked around her wistfully. The little home was very bright. Its avenues seemed wide open; yet was any one coming in to be welcomed in the name of the Master? Were any gifts going forth out of her own abundant comfort, in His name? She was ready now, but where were her opportunities? Had she passed them by too long? Even as she looked, a shadow fell at her feet, a form darkened her doorway. She sprang up.

"Oh, Mrs. Greyson, good-morning! And it is a good morning, isn't it? Out-of-doors, at least. And how are you to-day?"

"Yes," the caller made answer—her face was thin and pale and sad, her eyes hollow

and hungry, though she was mistress of the lovely home over the way, sole mistress, also, for her dear ones, her dearest, were dead—"It is pleasant out, and in, here. I saw your windows go up, and your doors open, and heard you singing, and I was so tired this morning, and perhaps unusually lonely, and it all looked restful and inviting, that I couldn't help coming over."

"I'm very glad you did. And I'm going to take you into my kitchen because I've some work to do there. You won't mind it, will you?"

And Mrs. Keeler led the way into the cheerful kitchen, where the fire was snapping and the sunbeams playing, and established her visitor in the easiest chair, chatting all the while as she worked.

"Mrs. Greyson," she said by and by, "I don't believe you ate any breakfast this morning. I know you didn't, your eyes show it. Now, I'm going to get you a bit of lunch. See if it doesn't make you feel better!"

And in five minutes or less there was a tempting little breakfast at Mrs. Greyson's elbow, and a bright face above the coffee-urn, and a merry voice, that somehow was wonderfully tender, was chattering to her. And she ate and felt better. And somehow the world looked brighter than it had for weeks, and life better worth the living, and her blessings really many, and her opportunities something to be thankful for and used, earnestly, when at last she got up to go.

"You don't know, my dear," she said, "how much good you've done me. I'm glad your doors were open to-day. I'll go home and open some of mine."

And her look and voice said more than her words.

And then came a poor neighbor on an errand, but whom our friend could aid unasked and delicately. And then a book-agent, tempted by the open door; but even she was courteously used and directed to one or two very profitable patrons. And then two or three children, one hurt and all hungry, stopped on their way home, and were cheered and fed. "And how often the feeding, prosaic and material as it is, is itself a comforting, aside from any actual need," thought the little woman, as she brushed up crumbs and turned down rug-corners, after their exit. And the missionary collector called. And she was not sent away empty-handed, either. And Mrs. Keeler opened her parlors for the next missionary meeting, though they were newly-furnished and she dreaded dirt and spots. And the mail brought two or three letters that, meant or meant, had an appeal for her. And her weekly church paper showed her other fields where her own small beneficence and awakening enthusiasm might be a factor for good.

"Behold, I have set before thee an open door!" One! There were many; they were opening all the time. The Lord's work was everywhere. It crowded in on every hand. Paths led out into it in all directions. And over all was the light of love shining down.

### ABOUT WOMEN.

—Eleven women are studying in the University of Land, in Sweden.

—There are about 70,000 lace-makers in Normandy, and in all France there are nearly 200,000 women engaged in this industry.

—Miss Elena Blockmann, a grand-niece of Keats, has attained distinction as a portrait-painter, and is now at work upon a life-size portrait of the Queen Regent of Spain and the infant king.

—Lady Grisel Baillie, of Dryburgh Abbey, has been formally admitted to the office of deaconess by the Presbytery of Selkirk. She is said to be the first woman who has applied for admission to this office in the Church of Scotland.

—The late Duchess Galliera, who during her lifetime spent upward of \$300,000 in the founding of schools, colleges, infirmaries, hospitals, almshouses and model dwellings, for the benefit of the people of Genoa, is said to have a statue in her native city.

—Miss Strong, the young American who paints dogs so finely that the Parisians call her the Bonheur of the United States, has just received a large commission from the Rothschilds.

—The working and factory girls' club of Sydney, Australia, rents a large building centrally located near many factories. Here board is furnished at moderate rates. The girls may join the club by paying three pence a week, and can bring their work here to do when it is possible. The aim of the club is to make the lot of working girls a happier one, and to provide a safe and inexpensive home for them.

—The late Mrs. Gardner Brewer had a hobby for collecting watches. In a case, of which she kept the key herself, was a choice array of timepieces, ranging from big pocket affairs which can be peeled, layer after layer, like an onion, to the daintiest of jeweled watches used by French beauties of the Empire. Some of these had once belonged to those whose names are famous in literature or society. Mrs. Brewer employed an expert to look up these things, but depended on her own judgment as to their value.

—The *Woman's Journal* recently says: "Mrs. Sarah A. Cogan, a young lady recently married, aged nineteen, the youngest daughter of John C. Hayes, of Hull, Mass., has not received the recognition which her courage and devotion deserve. On the 25th of November, when a number of seamen were rescued at Hull from a stranded vessel, an attempt was made to reach them by firing the Hunt gun. But the powder was damp and the gun did not go off. Mrs. Cogan was the only person present whose hand was small enough to go into the barrel of the gun to remove the damp powder which had failed to explode after the lighted fuse had been applied. At the risk of losing her life, Mrs. Cogan thrust her arm and removed the damp powder, thereby enabling the gun to do its work, with the result of saving some fifteen lives. Much has been said of the heroism of the men to whom a large sum of money has been presented. They have received medals from the Humane Society and rewards from the general public. But no mention has been made of the heroism of this woman of Hull who made the rescue possible."

### THE MODERN BREAKFAST.

"YOU never saw such funny breakfasts as the P's have!" exclaimed a young lady who had just returned to her own home after a week's visit at a wealthy friend's. "Why, mother, you would think there wasn't anything to eat on the table! Every morning all the year around they have only fruit, oatmeal or cracked wheat with cream and sugar, and soft-poached eggs on toast."

It was no wonder that the young lady was astonished, for at her own home there was usually for breakfast some sort of indigestible hot bread, and always meats and potatoes, besides eggs in some form and a variety of other things.

A well-known Southern family of high social position has for its invariable breakfast

"all the year round," again, hot "beat biscuits," which every Southerner knows well, and fried sausages and coffee—hardly to be commended, but showing a desire for uniformity. One of the great European statesmen, who is also an epicure, eats for his regular breakfast a baked potato and a broiled chop with coffee. All dwellers in first-class hotels know that a large proportion of the people who live in them have a stated breakfast, which their waiters know is never to be varied from. One of our most distinguished writers announced a few days ago that she ate for her first meal anything but a saucer of oatmeal and a slice of toast and an egg with a cup of coffee. This is a common and a most satisfactory breakfast among literary writers, many of whom add only a bunch of grapes or an apple to it, or other reasonable fruit.

The breakfast in vogue at a large part of our population—the hot breads and griddle-cakes, eaten often with the most cloying sweets; the croquettes and other fried dishes; the ham, veal, pork, or liver so often sacrificed, or rather sacrificed to, at our morning tables—are undesirable to our civilization. The lack of appetite for this first meal of the day is a most serious obstacle to the housekeeper's success in providing something satisfactory. Many people find a glass of lemon-juice and water, an apple or some other tart morsel, just the appetizer needed. These crude aids are too strong and biting for the stomach of others. It is desirable, however, that as little choice as possible be given at a time when most people would rather go without anything than take the trouble to decide between several dishes, no one of which is desired. Cereals, delicately cooked, have long been recognized as a most suitable and nourishing food to give the stomach after its long fast. There is nothing so dainty in the way of edibles (excepting fruit) as a well-cooked egg. Scarcely any one, even the most unwilling, can resist its charms. Those who need something stronger should have their gently browned chops or juicy steaks. A baked potato never comes amiss. Fried ones had better be left out. Very few people can afford to go entirely without fruit for breakfast. Those who cannot take it at the beginning can usually relish it and find it beneficial at the end of the meal. Warm-up dishes can be made satisfactory for breakfast only by the most exquisite workmanship and most tasteful garnishing.

We plead for the fresh, simple, healthful breakfast toward which modern methods seem to be, fortunately, tending. A day begun with such a breakfast is worth a dozen begun with griddle-cakes and fried oysters or any of their near relatives.—KATE UPSON CLARK, in *Christian Union*.

### THOUGHTS AS THEY COME.

BY A. C. SCAMMELL.

ONLY harvest joy is abiding—the joy that comes not till we earn it, and hear the "Well done" of the Master. And we have heard it often. How it has lifted us over the hard, rough places, across the deep, miry going, till we stood safe and trusting. The crowning joy is yet to come, when our work all done, we shall receive on this side the benediction of the many whom we have helped through their earthly day, and on the further side the "Welcome! Enter into your rest."

The lessons of the sick-room were hard to learn, yet how precious! When the prayer for patience is drowned in the anguish of pain, when we lie still and suffer, feeling that for us the furnace is heated seven times its wont, this is hard; but when pain is over, and we step trustfully up from the brink of that river where we had thought to pass through, but in whose waters we have only been baptized and purified, when we again take up the work of life less wearily for the glimpses we have had of the rest beyond, this is sweet.

Some there are who seem to walk with robes unsullied, with feet unwearied, and with hearts ever glad. Love leads them gently in the day. Others there are whose feet, torn by the roughness, stumble often on the dark mountains, while their pilgrimage is a starless night journey. There is a promise for such. Their morning will come, clear, beautiful, and in the light of the Sun of Righteousness they shall joyfully journey awhile here, and when they reach His gates, they shall find them wide open; the welcome heartier, the crown brighter, for they have been more than conquerors.

Sometimes we are in great straits—sometimes in great plenty. The promise is, "All things are yours." If we had always the plenty, we should have only one side. We need to have the straits, so that we may know "all things."

You say, "If others could but see this trial as I do!" Well, there is One who sees it just as you do. His name is Love. It may be a note to others, but if it looks a mountain to you, be sure He sees it a mountain, too. But when He gently lifts it, and weighs it in His scales, with your "exceeding and eternal weight of glory," perhaps there it will seem a note to you. Let us not make Love our God so much as our Brother, touched with the feeling of our sorrows, not once, a long time ago, but every day, His heart beating one with ours.

### FANCY WORK HINTS.

**Bureau Satchets.** Make them of white silk, linen lawn, or some light, fine muslin cut about the size of the bureau drawer with one thickness of French cotton well sprinkled with sachet powder. Tie the whole at intervals with a strand of floss or No. 1 ribbon formed into tiny bows. Cheese cloth will answer the purpose if fine material cannot be afforded.—*Exchange*.

**Ornamental Cobwebs.** There is no good housewife who will not fear a spider. The artificial, however, is becoming very popular. It is formed of silver tinsel on a delicate foot of twice wound tinsel, and is used to ornament wall pockets, brush-holders, or almost any fancy article, and is sometimes hung in the window. The webbing is made by carrying the tinsel from one side to the other, tying a knot on each cross-piece. The spider is made of beewax blackened with ink, and fine black wire used for legs; or, if desired, exceedingly ugly and ugly-looking spiders of this sort can be purchased at any Japanese store, ready for use.—*American Queen*.

**Work Basket.** A friend who fancies quaint conceits, will like a work basket made by crowding the crown of a straw hat into the upper part of a tripod made of three sticks wound with twine and screwed together like the supports to the cheap pine stool stands seen in every home. The sticks are varnished, and a ribbon or cord and tassels is tied around the place where they cross. The crown of the hat is lined with silk and supplied with little pockets for spoons, and other work basket belongings. The broad trim of the hat is fastened down upon the stick with a bow of ribbon over each fastening.—*Home Maker*.

**A Collar and Cuff Bag.** Such a bag may be made out of fancy Turkish towel to be had anywhere for twenty-five cents a piece. Those with blue, pink or light green and a

broadened pattern of raised white upon them, are especially pretty. The bags are made by doubling the towel and sewing the edge to within four inches from the top, not including the fringe. These flaps are then turned over so as to make a lambréquin, and a line of stitching made about a third of an inch from the top, thus forming a hem in which to place the drawstrings.—*Selected*.

### SEVEN WAYS OF GIVING.

1. THE CARELESS WAY.—To give something to every cause that is presented, without inquiring into its merits.
2. THE IMPULSIVE WAY.—To give from impulse—as much and as often as love and pity and sensibility prompt.
3. THE LAZY WAY.—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. THE SELF-DENYING WAY.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-compunction.
5. THE SYSTEMATIC WAY.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.
6. THE EQUAL WAY.—To give to God and the needy just as much as we spend on our selves, balancing our personal expenditures by our gifts.
7. THE HEROIC WAY.—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—DR. A. T. PIERSON, in the *Home Life Review*.

### The Little Folks.

#### ONLY A BOY.

I am only a boy, with a heart light and free; I am brimmed with mischief and frolic and glee; I dance with delight, and I whistle and sing, And you think such a boy never cares for a thing.

But boys have their troubles, though jolly they seem; Their thoughts can go farther than most people deem. Their hearts are as open to sorrow as joy, And each has his feelings, though only a boy.

Now oft when I've worked hard at piling the wood, Have done all my errands, and tried to be good, I think I might then have a rest or a play, But how shall I manage? Can any one say?

If I start for a stroll, it is "Keep off the street!" If I go to the house, it is "Mercy! what's that!" If I take a seat, 'tis "Here! give me that chair!" If I lounge by a window, 'tis "Don't loiter there!"

If I ask a few questions, 'tis "Don't bother me!" Or else, "Such a torment I never did see!" I think I might then have a rest or a play, But how shall I manage? Can any one say?

At school they are shocked if I want a good play; At home or at church, I am so in the way; And it's hard, for I don't see that boys are to blame, And most any boy, too, will say just the same.

Of course a boy can't know as much as a man, But we try to do right; just as hard as we can. Have patience, dear people, though oft we annoy, For the best man on earth once was "Only a Boy."

—AUNT LUCY, in *Ohio School Journal*.

### THE STORY OF MUSSENTOUCHIT.

BY the time Baby was twelve months old she had learned many things. She could say "Kitty" to the little soft furry ball of a cat, and "love" and "burn" for once she had put her hand against the hot stove, and she never forgot the pain of the hot blister that came on the delicate flesh; and she knew the moon and the stars, and the trees.

About this time she heard a long, queer word, many, many times a day. The word was Mussentouchit.

Baby wondered who Mussentouchit could be. The strange thing lived in the bureau drawers. Baby knew that. For the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussentouchit."

It lived in the sewing-machine. For the moment Baby set the wheel going, "Mussentouchit" was screamed in her ear. It lived in the tall jar that stood on the little round stand. Everybody in the room shrieked "Mussentouchit" when Baby put up her hand to touch the jar.

In the corner of the parlor there was a glass globe half-filled with water. In the globe lived three little gold fish. Baby was fond of climbing into a chair to see the tiny gold-fish dart across their pretty lake. But whenever she put her fingers into the globe to touch one of the pretty creatures somebody screamed "Mussentouchit."

This went on till Baby was two years old. There was no word she heard so often as the long, queer word, Mussentouchit. Mussentouchit was everywhere—in the shining books on the parlor table; in the lower beds; among the roses; even in mamma's work-basket the strange thing lived, and if Baby touched a reel of silk or cotton there was Mussentouchit.

One day Baby found herself by the glass globe all alone. The family were very busy; for a few minutes forgot the little prying restless darling. This was her chance. Up went the chubby legs into the chair that stood near the gold fish globe. Poised on the round cushion, Baby reached far over to touch the gold-fish. In reaching she lost her balance and fell, dragging the globe to her feet. There was a crash, a scream, a rush, and mamma was on the spot. Baby was picked up, kissed, and scolded.

"I desia I tilled ole Mussentouchit 'is time!" she said, shaking herself and walking off.—*Wide Awake*.

### A TOUCHING INCIDENT.

THE "short and simple annals of the poor" furnish many an illustration of the noblest traits of character. The following sketch, published some years ago in a Cincinnati paper, has a touch of genuine sympathy scarcely excelled by that tenderest of little English stories, "Rab and His Friends":—

In a pottery factory here, there is a workman who had one invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the bell, and by and by he moved that whole shop into positively real but unobtrusive fellowship with him. The workmen made curious little jars and cups upon their wheels, and painted diminutive pictures down their side before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another, engravings in a rude scrap-book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat where he found them; he understood all about it, and believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind and some dropped swearing as the weary look on the patient low-worker's face told them beyond mistake

that the inevitable shadow was drawing nearer. Every day now some one did a piece of work for him, and put it on the sanded plank to dry, so that he could come later and go earlier. So when the bell tolled, and the little coffin came out of the lonely door, there stood a hundred stalwart workmen from the pottery with their clerical clothes on, most of whom gave a half day's time for the privilege of taking part in the simple procession and following to the grave that small burden of a child, which, probably, no one had ever seen.

### GENERAL METHODIST ITEMS.

—Rev. F. Ohlinger, superintendent of our Kansas Mission, is preparing to start a mission press at Seale. Bishop Taylor's address will be Cape Palmas, Liberia, until May 1; until Aug. 1, 1889, care of Rev. C. M. McLean, St. Paul de Loanda, West Coast of Africa; and until November, 1889, Banana, West Africa.

—James S. Chadwick, D. D., pastor of Bedford Street M. E. Church, New York City, has been chosen assistant secretary of the Freedmen's Aid and Education Society, and has accepted the position, and will enter on the duties of his new office Feb. 1.

—The *Northwestern States*: "Rev. Dr. Brown, of the Book Concern, is again at his post, ministering the word for want of customary wear, but in a physical state which promises much for future service."

The second annual Minnesota Methodist convention will be held in the Hennepin Ave. Church, Minneapolis, May 22



## The Sunday School.

## FIRST QUARTER. LESSON V.

Sunday, February 3.  
Mark 4: 10-20.

BY REV. W. O. HOLWAY, U. S. N.

## THE PARABLE OF THE SOWER.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "If any man does ears to hear, let him hear" (Mark 4: 23).
2. DATE: A. D. 25, in the autumn.
3. PLACE: On the shore of the Sea of Galilee, not far from Capernaum.
4. PARALLEL NARRATIVES: Matthew 13: 18-23; Luke 8: 4-15.
5. CONNECTION: The call of Matthew; the Sabbath question discussed; the healing of a man with a withered hand; the twelve chosen; the Sermon on the Mount; the healing of the centurion's servant; the accusation of blasphemy (Mark 3: 22-30); the appeal of Christ's mother and brethren (Mark 3: 31-35).

## HOME READINGS.

- Monday. Parable of the sower, Mark 4: 1-9.  
Tuesday. Parable of the sower, Mark 4: 10-20.  
Wednesday. Parable of the sower, Mark 4: 10-20.  
Thursday. Story places, John 8: 12-18.  
Friday. Among thorns, Matthew 13: 18-23.  
Saturday. Good ground, Acts 19: 6-20.  
Sunday. Abundant fruit, John 4: 31-42.

## II. The Lesson Story.

Thus far, while the preaching of Jesus had attracted vast crowds of hearers, it had won but few disciples. Further, it had excited the deadly animosity of the Pharisees, who lay in wait for Him on every occasion in the hope of wresting from His words a ground for accusation. The time had come when more guarded utterances were needed, when the great truths of His kingdom should be veiled, in part, from these indignant and hostile classes. Therefore when He resorted to His floating pulpit on the margin of the Sea, and recognized the scowling faces of the rabbis among the throng on the shore, composed largely of the curious and the careless, He used for the first time as a vehicle for His teaching the parable. He first depicted a sower going forth from his home to sow seed in his unfenced fields. Flung it out with a free hand, some grains lodged on the footpath, and were pecked up by the birds. The rocky, shallow soil received some, which sprouted quickly, but soon withered under the scorching heat. Some dropped on a patch of thorns whose more vigorous growth soon "choked" the germination. And other seed fell on "good ground," and yielded a harvest of thirty, sixty or a hundred fold.

A parable so singular and plain in its meaning as this, we would naturally think would have needed no interpretation; but we read that even the disciples were puzzled by it, and sought an early explanation. He gratified their wish—first, however, telling them why He used this new style of teaching. To them, the willing and receptive, should be revealed "the mysteries of the kingdom"; but they should be veiled to those "that were without"—the voluntarily blind—who through fear lest they should be converted and have their sins forgiven, preferred spiritual ignorance. The parable was used for this class, that they might "see" and "not perceive" the inner meaning, and hear and yet not understand the concealed truth. Proceeding then to explain the parable, He described the "wayside" hearers as those from whom the precious seed is snatched by Satan before it has a chance to penetrate the hard crust of the heart. The "stony ground" hearers joyfully receive the word, but being superficial—having "no root in themselves"—their experience is brief. The inevitable tribulation and persecution which all the followers of the Master are called to suffer, prove stumbling-blocks to those whose hearts are so preoccupied by "the cares of the world" and "the lusts of other things," that there is no room in them for the good seed; it lodges there and finds root, it is shortly stifled. Those, lastly, whose hearts resemble the "good ground" are the receptive and patient. In them the seed finds lodgment. Germination, growth, and an abundant harvest reward the labor of the sower.

III. The Lesson Explained.

1. When he was alone—After He had finished His discourse to the multitude which did not and with this parable, and the crowd had dispersed; or it may refer to a temporary withdrawal at this time (Andrew). They that were about him—"the disciples," according to Matthew and Luke, as well as the twelve. Asked of him the parable (R. V.), "the parables"—In Matthew, "Why speakest thou these things in parables?" They inquired why He used this novel mode of teaching, and what was the meaning of this particular parable.

2. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

3. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

4. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

5. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

6. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

7. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

8. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

9. Unto you it is given to know the mystery of the kingdom of God. Christ used the parable to conceal "the mystery" or "mysteries" of the kingdom; not, incompensable or obscure things, but secret things—not open; requiring to be revealed, and to be revealed only to the receptive. "He did not come merely to teach the Golden Rule, or the Sermon on the Mount" (Schaff). "The mystery," says Morison, "is that inner reality of spiritual things which the masses of the Jews did not like to think of, and which therefore had to be veiled when it was spoken of in their presence." See Paul's explanation of "the mystery of godliness" in 1 Tim. 3: 16. "Them who are without a common expression, frequently used by Paul alone, to denote those who were not disciples. Also used in parables. The reason is given in the next verse. Dr. Lyman Abbott defines the parable as 'a fictitious narrative, true to nature, yet unobscure, veiling a spiritual truth under a symbol for the purpose of conveying it to minds reluctant or indifferent.' Says Dr. Peloubert: 'This world, with its forces and powers, is patterned after spiritual things, and seems made purposely to express in visible forms, as in an incarnation, the invisible facts of the spiritual world.'"

the secret ceremonies performed by a select few in honor of some deity. They originated in Egypt, and were an institution of the priesthood to extend their own influence, so that all maxims of morality, tenets in theology, and dogmas in philosophy, were wrapped up in a veil of allegory and mystery. From Egyptian mysteries of Isis and Osiris sprang those of Bacchus and Ceres among the Greeks. The Eleusinian Mysteries were introduced at Athens by Demetrius, B. C. 1506. The laws were, 1, to honor parents; 2, to honor the gods with the fruits of the earth; 3, not to treat brutes with cruelty. Cicero makes the civilization of mankind one of the beneficial results of the Eleusinian Mysteries. They were abolished by the Emperor Theodosius, A. D. 380 (Biblical Museum).

12. That—in order that; the parabolic style was chosen for a purpose. Seeing they may see and not perceive.—Mark uses Isaiah's prophecy (6: 9, 10) without directly quoting it. As applied, the meaning is that the hearers were used with the design not to produce blindness, but to leave those blind who chose to remain so; they could "see" the outside, but could not "perceive" the inner meaning, because they willfully ignored it. May hear and not understand—a change to another organ of perception merely, with the same idea. Last at any time—R. V., "last lately." They should be converted (R. V., "should turn again").—The "last" refers to the sinner, not to the Saviour. The reason why they would "not perceive" was lest they should turn and be forgiven.

Their mental unwillingness preceded their moral inability, and the latter was a divine judgment on the former (Schaff).—He was aware that in consequence of the irreverence of their possessions, they could not, in the first instance, "see" the secret of the kingdom, without being repelled in spirit and confirmed in their dissent and dislike. He wished, therefore, that they should not "see." But at the same time He wished that they should look, and keep looking, so that they might, if possible, get such a glimpse of the inner glory as might fascinate their interest and attention, and by and by disarm their prejudices so that they might with safety be permitted to "see" (Morison). That willful blindness was the real cause, and therefore justly did Christ put it into the dark lantern of a parable, which had a bright side towards those who applied it to themselves, and were willing to be guided by it; but to those who were only willing for a season to play with it, it only gave a flash of light now and then, but sent them away in the darkness (Henry).

13. Know ye not this parable?—So plain a one, too! Not spoken harshly, however. Know all parables, but all possible parables, but the others following and based on this.

14. The sower—the preacher, including our Lord, who first preached the word of the Gospel, the apostles who followed Him in the proclamation of the same word, and their successors to the end. All may be sowers. Some the word sower, based on the word in human hearts the seed of Gospel truth. The "seed" is the same for all who sow, and contains the principle of life and propagation. It is "quick and powerful." "The life of the seed depends on, 1, receiving it; 2, rooting it; 3, cultivating it" (Abbott).

15. They by the wayside.—He takes this class first—the unresponsive; those whose hearts, like the road or footpath, were hardened, beaten down, into which the seed could not enter; "idle spectators, curious, critical, caviling hearers" (Gray); hearers who never allow the word to get under the surface of their thoughts" (Morison); "duty recognized in word, not felt" (Robertson). Satan cometh immediately (R. V., "straightway")—in Matthew, "the wicked one"; in Luke, "the devil"; in all three the personality and activity of the great adversary is taught. Satan goes to church. "Takes away the word" "matchless away," according to Matthew; by means of birds (passing thoughts and worldly desires), according to Mark and Luke. The soil was too hard to receive it, and it became the prey of the birds. "It is done in a moment—by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are 'the fowls of the air' whom the evil one uses in his task" (Farrah). The word that was sown in their hearts—in R. V., "the word which hath been sown in them."

16. Sown on stony ground (R. V., "sown upon the rocky places")—(receptive, emotional hearers, but superficial and shallow, and therefore transient. Immediately receive it with gladness (R. V., "immediately receive it with joy"). The quick response of mere sensibility. "The effect is immediate and apparently good, but beneath the surface, easily stirred, is a heart harder than the trodden path" (Schaff). "Perhaps because it is a new thing; perhaps because it is a good thing, good in particular for objects that terminate on self, good for getting safety and everlasting glory" (Morison).

17. No root in themselves—only a thin receptivity, and then the root, "the heart of stone." Endure but for a time (R. V., "but endure for awhile").—Another translation is, "is the creature of circumstances." Afterward when affliction (R. V., "when tribulation")—Of course, such rootless professors will not stand the heat of oppression and storms of persecution which will inevitably come upon them because of their stand "for the word's sake." They have no stability. Those who have root are strengthened by such experiences. "A snail from some leading spring in a literary club, or a laugh raised by a gay circle of pleasure-seekers in a fashionable drawing-room, or the rude jests of scoffing artisans in a workshop, may do as much as the fogot and the stake to make a fair but false disciple deny his Lord" (Arnott). Immediately they are offended (R. V., "they straightway give up the word"). Literally, they are scandalized. They are tripped up, and cease to walk in the path of life. "King Herod Antipas, King Saul, and the Galatians (Gal. 5: 7) proved themselves stony-ground hearers" (Stock).

18, 19. These are they—R. V., "others are they." Sown among thorns—hence unfruitful because of a divided heart, in which evil passions and desires are at work. Such as hear R. V., "These are they that have heard." Cares of this world (R. V., "the world")—anxious, distracting cares. "Some men allow them to twist and twist themselves, like the serpents of Laocoon, around every energy and susceptibility of their being" (Morison). Deceitfulness of riches—"the pitiful passion for accumulation," luring the victim on, and which he does not himself suspect; "a false expectation or a false confidence in regard to wealth" (Schaff). "The love of money is the root of all evil." Lasts of other things—besides money lost; inordinate desires after such engrossing objects as, possibly, dress, stylishness of living, etc. Choke the word.—There is no room in the soil of the heart, even though the soil be soft and deep, for both thorns and good seed. The former stifles the latter. "The church at Laodicea was thus 'choked' with riches, Rev. 3: 17" (Abbott). Becometh unfruitful.—The fruit does not mature. It does nothing for the propagation of the word in the world.

Balam, Judas, and Ananias were stony-ground hearers. Lot and Martha were in danger of be-

longing to this class. Simon Magus and Demas combined the features of these thorny and stony-ground hearers. Of the thorny-ground hearer, the man of divided mind and double heart, we have an example in him who came to Jesus and said, "Lord, I will follow Thee, but let me first go and bid them farewell which are at home at my house" (Breece).

20. Sown on good ground—referring to hearts tender, receptive, consenting, and not preoccupied. Receive it—R. V., "accept it"; meditate upon it. Bring forth fruit—R. V., "bear fruit." They translate the word into obedience. Thirty-fold, sixty, etc.—They are all fruitful, but in different ratios, some eminently so. They bear fruit "with patience," according to Luke, "enduring to the end." "Herein is My Father glorified, that ye bring forth much fruit." "The fruit of the Spirit is love, joy, peace, long-suffering," etc.

IV. The Lesson Applied.

To sum up, then—the great lesson of this parable is that, to get the good out of the hearing of the word that we possibly can, we must bring to it an honest heart, that will attend to, meditate on, and act out the truth which is presented to it. And we must be on our guard against a heart that is hardened into imperiousness, or characterized by superficial implacability, or foul with the germs of care or covetousness or ambition or pleasure. And if you want to know where to get such a heart, go home, read and ponder and pray over these words of the sacred historian regarding the first Christian convert at Philippi: "whose heart the Lord opened, that he attended to the things that were spoken of Paul" (Wm. M. Taylor).

## Obituaries.

(Obituaries are hereafter to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

Cleveland.—Lydia Maria Cheney was born, Aug. 25, 1822, in Franklin, Vt., and was translated from the same place to become one of the "saints in light," Oct. 21, 1888.

The illness of our sister was of brief duration. Always having enjoyed remarkably good health, she knew but little personally of sickness; but a severe attack of pneumonia, followed by other complications, led her to believe, a few days before her departure, that the earthly home was to be broken, and that soon her spirit would find lodgment in the "place prepared" as soon as its flight to the Infinite One could be taken. When conscious that she must exchange worlds, there was no hate, no confusion, no discomfiture. The event had long been fully prepared for, and now only the will of the Lord was to be accomplished.

Converted in 1840, and uniting early thereafter with the church of her choice—Methodist Episcopal—though her parents were Congregationalists, she became greatly attached to the church; and engaging in its work, never had doubts of her acceptance with God. April 1, 1841, she gave her hand in marriage to Elisha Cleveland, and henceforth their walk has been constant and happy until this recent break. From the time that the home was established, the altar has been erected, and her efforts to make home the happiest and most attractive place on earth to her companion was a decided success.

With the only child that ever blessed this home—a daughter, who three years ago went so before—she is able to say, "Never mind, father, we will all be together in a little while." She was buried from the church, when her pastor spoke from the 23d Psalm to the many friends who followed her remains to the grave, to unite in the testimony, "Blessed are the dead who die in the Lord."

Ryder.—Mrs. Sarah Freeman Ryder was born in Eastham, Mass., Jan. 5, 1784, and died in Orrington, Me., Oct. 3, 1888, aged 104 years, 8 months, and 25 days. Her father, Mr. Timothy Freeman, came to Orrington, Me., in a sailing vessel, arriving here in November, 1788. Asahab rode behind her mother on horseback from the landing-place to her father's farm, then a wilderness. When Washington died, a memorial sermon was delivered in Orrington. A grave had been dug, and Miss Asahab was one of sixteen young ladies, each one sixteen years of age, representing the sixteen States of the Union, who walked around the open grave, scattering flowers and singing a hymn composed by a citizen of Orrington for the occasion.

She was quite young when she gave her heart to Christ. She went to Newburg to see a married sister and brother, and when she reached her sister's they were about starting to spend the winter with her neighbors. She said that she could stay alone, and would not be afraid; but after they had gone she became frightened. She thought of what she had read in the Bible and the Catechism, and she said to herself, "If there be a Father in heaven to care for the lonely, why not ask Him to take care of me?" She then got down on her knees and prayed, and seemed to hear Him say, "You are safe. I will take care of you."

Then she was very happy, and did not fear that the next winter she would be alone. She and her two children with a neighbor's children were left one evening to keep house, and as they lived far apart in those days, with woods all around them, and were in some fear of Indians as well as bears, some of them became frightened. She told them how she had passed that evening at her sister's all alone, and they thought it would be a good plan for each one of them to pray. They did, and had a glorious time. Two of them were converted then and there, and it caused great rejoicing among the parents.

For years she was a successful school-teacher. She was married to Mr. Samuel Ryder, of Provincetown, Mass., in 1806. Her wedding attire of linen, cotton and woolen garments, bad-dresses, table linen, towels, and her wedding dress of white linen, were all manufactured by herself from raw materials, and she also manufactured the first set of new clothes that her husband had after his marriage. She united with the Methodist Episcopal Church in 1811 at Orrington. When the M. E. Church was organized at South Orrington in 1851 or 1852, Brother and Sister Ryder were among its first members. She was strict in her observance of the Sabbath. What some people called small sins, seemed large to her.

She enjoyed good health till within a few weeks of her death. She could dress herself and take off her clothes without assistance. She could make her own bed, wash dishes, and sweep the room. She was "as straight as an arrow" and very handsome, sweet-looking and neat. She never used spirituous liquors or tobacco. She always retired at 8 P. M., and arose at 5 to 5.30 A. M. She was a pattern housekeeper—had a time and place for everything; was a good cook and seamstress, and was a devoted wife and mother. She had an amiable disposition, rarely manifesting irritability. She was never in a hurry, but ever active in some useful employment, and was frugal and charitable. She had lived under the administration of all the Presidents, and outlived all but two of them. At her death she had nineteen living grandchildren, thirty-four great-grandchildren, and four great-great-grandchildren. A few weeks before she died she said: "I never asked for a long life, but I did want a good one." Yes, I have a good one, she said. At her funeral Rev. W. T. Jewell officiated, assisted by Rev. B. S. Arty, a former pastor, and on the following

Sabbath, Oct. 7, a memorial service was observed in the church at South Orrington, when both Revs. W. T. Jewell and B. S. Arty took part. "Let me die the death of the righteous." W. T. Jewell.

Ladd.—Terasha Ladd, born in Bath, Me., Jan. 22, 1794, died in Alexandria, N. H., Nov. 2, 1888, aged 93 years, 9 months, 10 days.

When about eighteen, she became a member of the Methodist Episcopal Church, and continued in its goodly fellowship until her death—more than seventy-five years. About 1814 she married Mr. Wm. Dodge, brother of Mother Brodhead, wife of the Rev. John Brodhead of precious memory. Some six years later, while with her brother in Bristol, Hon. N. S. Berry, late governor of New Hampshire, Mr. Dodge died in Cuba of yellow fever. Later she became a faithful mother to her children. In all Christian fidelity and love Mother Ladd lived on. Her husband and the children she reared for him, save one, preceded her in death. With powers wonderfully preserved she waited, watched, and prayed. Her room was a place of blessing. Her venerable brother, who, in age and honor, survives her, often visited her to speak of the past and the future. They sang and prayed together, and cheered each other amid the trials of life.

The last illness was patiently borne. She wished to be wholly resigned, was ready to depart, and died in peace. At the burial the aged and devoted brother, looking on her while, quiet face, said, "I do not stand here as a mourner!" Yes, verily, saintly triumph is still the portion of God's people.

Bristol, N. H. Otis Colby.

Abbott.—Died, in South Bangorville, Me., Oct. 18, 1888, Mrs. Sarah L. Abbott, aged 73 years, 2 months, 9 days.

This sister was twice married, first to Samuel Simonds, who died, leaving her with two little boys. Her second husband, Willard Abbott, with three daughters and the above-named sons, remain on this side of the flood. Sister Abbott was converted many years ago, and united with the M. E. Church, remaining a worthy member until transferred to the church above.

For many years in poor health, she struggled on without a murmur amid the cares of life which bore heavily. We shall not soon forget her smile and the cordial grasp of her hand as we met her in her home.

Her last sickness was long and tedious, but patiently she bore to the end, and when her feet touched the cold earth, loved ones who stood by heard her say, "Oh, Jesus!" and she was gone. May the blessing of heaven rest upon the labor of A. S. Orne, who was baptized with God's blessing fall upon the dear Christian daughter, who for long months and years stood faithfully by her mother's side. Oh, how sweet it will be to meet the dear ones again!

J. T. Crosby.

Bradford.—Mrs. Mercy Bradford was born in Bristol, Me., March 4, 1808, and died at her home in Derry, N. H., Jan. 30, 1888. On the night of Jan. 12, Sister Bradford had a shock from which she did not rally, but quietly and painlessly from day to day faded and expired as one going to sleep. When but a girl she was converted and joined the Methodist Church, and continued a faithful member for more than sixty years. In early womanhood she left her native town for Boston, where she was married, May 9, 1822, to Isaac Bradford, who of the same age within three years, mourns the loss of her who these many years made light and joy in their Christian home. For twenty-seven years her home, with husband and daughter, was in Derry. She was a most unassuming and gentle sister, ever commending herself to the love and affection of those about her. She was a sister of the late Prof. Johnston, LL. D., who for nearly forty years was instructor in physics in Wesleyan University, Middletown, W. H.

Colby.—Addie L., wife of James Colby, departed this life in hope of a blissful immortality, Nov. 2, 1888, aged 29 years and 9 months. Her disease was what might be called old-fashioned consumption. Her health had been giving way for a long time, but more particularly lay the form of disease manifest itself about two years ago, since which she faltered gradually until her physical nature finally wore out, as she fought against the inevitable to the very last, maintaining her reason unto the end.

Sister Colby was converted in a revival under the labors of A. S. Orne, and was baptized with her companion A. T. 1855. During her long and painful sickness she was cheerful and happy, bearing her affliction with Christian grace and fortitude. During the summer she requested brethren and sisters of the church to gather for prayer and praise around her bedside. At one of these meetings she requested to be admitted into full connection with the church of her choice, being the M. E. Church in Derry. In her sorrowful death she called her parents, sister and husband separately to her room, and gave them a last farewell talk, exhorting them to make sure to meet her in heaven. A large circle of relatives and friends met at the church on the day of her funeral, and remarks were made by the writer from the words of Paul: "For me to live is Christ, to die is gain."

A. B. Russell.

Stackpole.—Eliza S. Stackpole died, May 12, 1888, at Brunswick, Maine, aged 75 years.

Sister Stackpole was born in Durham, Me., where she was converted at the age of eighteen, married at the age of twenty-eight, and lived until her removal to Brunswick about seventeen years since. Her home has been a home of prayer and ministerial efforts, bad-dresses, table linen, towels, and her wedding dress of white linen, were all manufactured by herself from raw materials, and she also manufactured the first set of new clothes that her husband had after his marriage. She united with the Methodist Episcopal Church in 1811 at Orrington. When the M. E. Church was organized at South Orrington in 1851 or 1852, Brother and Sister Ryder were among its first members. She was strict in her observance of the Sabbath. What some people called small sins, seemed large to her.

She enjoyed good health till within a few weeks of her death. She could dress herself and take off her clothes without assistance. She could make her own bed, wash dishes, and sweep the room. She was "as straight as an arrow" and very handsome, sweet-looking and neat. She never used spirituous liquors or tobacco. She always retired at 8 P. M., and arose at 5 to 5.30 A. M. She was a pattern housekeeper—had a time and place for everything; was a good cook and seamstress, and was a devoted wife and mother. She had an amiable disposition, rarely manifesting irritability. She was never in a hurry, but ever active in some useful employment, and was frugal and charitable. She had lived under the administration of all the Presidents, and outlived all but two of them. At her death she had nineteen living grandchildren, thirty-four great-grandchildren, and four great-great-grandchildren. A few weeks before she died she said: "I never asked for a long life, but I did want a good one." Yes, I have a good one, she said. At her funeral Rev. W. T. Jewell officiated, assisted by Rev. B. S. Arty, a former pastor, and on the following

## New Way

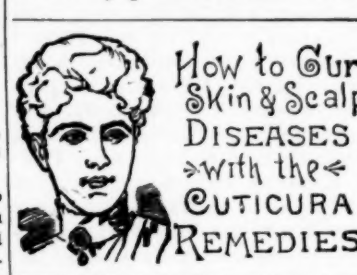


## Old Way



## Don't rub the dirt

out of your clothes because your ancestors did. Keep up with the times. Try modern ideas for saving labor. James Pyle's PEARLINE leads all of those which pertain to cleanliness. What is it that frays your collars, cuffs and skirts and pulls off the buttons and strings? What is it that ruins your paint? It's the old-fashioned way of rub, rub, rub, to make clean. PEARLINE does away with most of the rubbing, so it saves the worst of the wear. You don't want an imitation, do you? Beware of Pyle. PEARLINE is manufactured only by James Pyle, New York, notwithstanding the plausible stories told by peddlers and some grocers to the contrary.



## How to Cure Skin &amp; Scalp Diseases

with the CUTICURA REMEDIES.

THE MOST DISTRESSING POISONS OF SKIN and scalp diseases, with loss of hair, from itching, dandruff, eczema, scald head, and other eruptions, are permanently cured by the CUTICURA REMEDIES, when all other remedies have failed.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the best of natural ingredients, and containing the new Blood Purifier, internally cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin, prevented by CUTICURA SOAP.

Belief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, only pain-killer the plaster. 25c.

## What Scott's Emulsion Has Done

Over 25 Pounds Gain in 10 Weeks. Experience of a Prominent Citizen.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased.

C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

Dr. Seth Arnold's COUGH KILLER is the Very Best Remedy for a Cough.

Price, 5



